

be a complete fusion of two lives and interests. In no other form of union is such a fusion possible. This pair marriage is the ideal which guides the marital usages of our time and civilization, gives them their spirit and sense, and furnishes standards for all our discussions, although it is far from being universally realized. The ideal is made an object of "pathos" in our popular literature. Whence did it come? In truth, we can hardly learn. It existed, by necessity of poverty and humble social status, in the classes amongst whom Christianity took root. It found expression in the canon law. It resisted, in the lower classes, the attempt of the church to suppress it in order to aggrandize the corporation. It resisted, in the same classes, the corruption of the Renaissance. It has risen with those classes to wealth and civil power. In modern times "moral" has been used technically for what conforms to the code of pair marriage.

386. Ethics of pair marriage. Pair marriage has excluded every other form of sex relation. To modern people it is hard to understand how different forms of sex relation could exist side by side and all be right. The explanation is in the mores. A concubine may be a woman who has a defined and legally guaranteed relation to one man, if the mores have so determined. Her circumstances have not opened to her the first rank, that of a wife, but she has another which is recognized in the society as honorable. The same may be said of a slave woman, or of a morganatic wife. Amongst the Hebrews, Greeks, and Romans of the empire concubines were a recognized class. A concubine was not a woman who had cast off her own honor until after the thirteenth century,² and although her position

became doubtful,
 it was not disreputable for two or three centuries
 more. Morganatic marriages for princes have continued down
 to our own
 time. Whatever is defined and provided for in the
 mores as a
 way of solving the problem of life interests is
 never wrong.
 Hence the cases of sacral harlotry, of temporary
 marriage (as in
 China, Korea, Japan, and ancient Arabia), of royal
 concubines
 (since the king was forced to accept a status wife of
 prescribed
 rank, etc.), and all the other peculiar
 arrangements which have

¹ See sec. 178.
 note.

² Lea, *Sacerd. Celibacy*, 203,